



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Lamed Ches

- **R' Assi** said, according to **R' Meir**, who says that ma'aser sheini is considered to belong to Hashem, dough made of ma'aser sheini would be patur from challah, matzah of ma'aser sheini cannot be used to fulfill one's matzah obligation on Pesach, and an esrog of ma'aser sheini cannot be used to fulfill one's obligation on Succos. According to the **Rabanan**, who say that ma'aser sheini is considered to belong to the person, dough of ma'aser sheini would be chayuv in challah, matzah of ma'aser sheini may be used, and an esrog of ma'aser sheini may be used.
 - **Q: R' Pappa** asked, it is understandable why the dough would be patur according to **R' Meir**, because the pasuk regarding challah says "arisoseichem" – **your** dough. The din regarding an esrog makes sense as well, because the pasuk says "lachem" – **yours**. However, why can't matzah of ma'aser be used!? **A: Rava** said, there is a gezeirah shava from matzah to challah, which teaches that it must be "yours".
 - **Q: Reish Lakish** asked, may a Kohen fulfill his matzah obligation with matzah made of challah of ma'aser sheini in Yerushalayim?
 - According to **R' Yose Haglili**, who says even regular ma'aser sheini may not be used, this surely cannot be used. However, according to **R' Akiva** who allows it, maybe he only allows regular ma'aser sheini, since if it becomes tamei it may be redeemed and eaten anywhere, but challah which must be burned if it becomes tamei maybe cannot be used for matzah. Or maybe, we say that since if it wasn't made into challah it would be mutar, it is mutar now as well.
 - **Another version** says, **R' Akiva** would surely allow it in this case for the reason given. The question is where challah was purchased with the money of ma'aser sheini, according to **R' Yehuda** who does not allow the redemption of such ma'aser sheini, do we say "since" 2 times (since if it would not have been purchased but would have been regular ma'aser sheini, and since if it would not be challah and would become tamei it could be redeemed and eaten anywhere) and therefore allow its use for matzah, or maybe we only allow using "since" one time, not two!? To that **Rava** said, it would make sense to say that we would allow its use for matzah.

CHALLOS TODAH U'RIKIKEI NAZIR...

- **Q:** From where do we learn this din? **A: Rabbah** said, the pasuk teaches that the matzos must be guarded for the sake of the mitzvah of matzah. The matzos made for these korbanos were not. **R' Yosef** said, the pasuk teaches that matzah must be made with the potential for them to be eaten for seven days ("shivas yamim matzos tocheilu"). The matzos of the korbanos can only be eaten for a day and a night.
 - **Q:** Why can't they both learn this din from the words "lechem oni" which teach that the matzah must be able to be eaten by one who has lost a relative that very day and therefore can't have been made for a korbon (which is assur to be eaten by an onan)!? **A:** They hold like **R' Akiva** who uses those words to teach that it must be like an "ani" (a poor man's bread).
 - **Q:** Why don't they learn this din from the fact that the matzos of a korbon are mixed with oil and are therefore "matzah ashira" (not a poor man's bread) and therefore no good for Pesach!? **A: Shmuel bar R' Yitzchak** said, the amount of oil per matzah of the korbon is minute, and therefore would not prevent its use on Pesach.
 - **Q:** Why don't they learn this din that these matzos are passul because they can only be eaten in Yerushalayim!? **A: Reish Lakish** said, we learn from here that the matzos of these korbanos were allowed to be eaten in Nov and Givon, because these korbanos were brought on the "bamos" in Nov and Givon.

- A Braisa says, **R' Illai** said that he asked **R' Eliezer** what the halacha would be with using matzos made for these korbanos and he didn't know. He then asked **R' Yehoshua**, and he said the **Rabanan** say it is allowed if they were made to sell to someone else, but are passul if made for his own korbanos.
 - **Rabbah** explained, when he makes them for sale he knows that he may change his mind and decide to use them for Pesach. Therefore, they are considered to be made and guarded for Pesach from the very beginning.